ABENG

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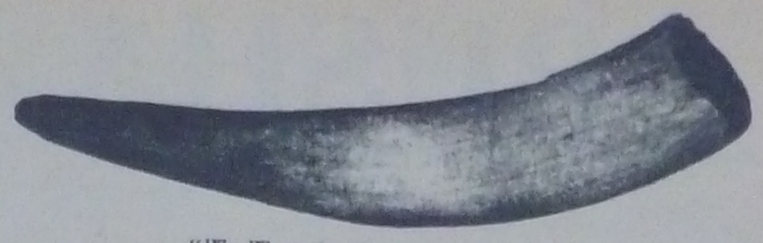


"We Want Our People to Think for Themselves"
MARCUS GARVEY

"...this great humanity has said enough!"

In 1962 U.S. companies in Latin America took out in profits $750 million more than they invested there. By 1967 the gap between profits and investment had increased to over $1 Billion. The size of this plunder can be appreciated when one realizes that the amount of investment in Latin America by these companies is now about $12 Billion. The average annual profits of these companies is near-12% as compared with 6½% made by U.S. companies operating in Europe.

How long are the peoples of Latin America prepared to permit the plunder of their wealth by these foreign monopolies? There are indications that they are at last beginning to stir from their long slumber and have said *"Enough!"*

Peru

In October last year when President Belaunde Terry of Peru defied national sentiment and signed a contract with the International Petroleum Company permitting it to continue its control of the refining and marketing of Peru's oil, the military, who had installed Terry, moved in and ousted him. Within days they seized all the oilfields and refineries of the I.P.C. and confiscated the world's mightiest imperial power.

Threats of economic sanctions by the U.S. Government against Peru if they did not provide *"adequate compensation"* of some $200 million were met with a claim for over $690 million for accumulated debts and taxes owed by the company to Peru. The government assessed the value of I.P.C. property at $71 million and drew a cheque for Net amount but withheld payment until the settlement of the company's debts.

Who is I.P.C.?

The I.P.C. is one of the subsidiaries of Standard Oil (Esso) of New Jersey, a gigantic U.S. oil monopoly, controlled by the Rockefeller family. It is one of the many U.S. oil and mining companies operating in Latin America and exploiting the mineral resources of that continent. In Venezuela, for instance, U.S. oil companies have an investment of over $2 Billion, one-half of which is owned by another subsidiary of Standard Oil–Creole Petroleum Corporation.

The military rulers of Peru have not stopped at the seizure of the I.P.C.'s assets. Two weeks ago they announced a new land reform program by which the government will expropriate all rural land holdings in excess of 390 acres. As part of the program, Peruvian officials took control of the management of two sugar plantations owned by another U.S. company–W.R. Grace and Co.Ltd. and blocked the accounts of similar U.S. owned companies to prevent a flight of capital from the country. Other monopoly interests are expected to be taken over shortly.

Colonel Rodriquez, one of the *"key"* members of the ruling body, stated recently *"The great majority of Peruvians have never benefit from the economic life of the country despite the vast profits that have been made by powerful groups, including foreigners. We shall not stop until that has been corrected!"*

Chile

Meanwhile–Chile, President Eduardo Frei has announced the "Chileanization" of two subsidiaries of Anaconda Copper the giant U.S. octopus which has 60% of its assts in Chile and who is one of the partners in the Alpart project in Nain. By agreement with the company the Chilean government will gradually nationalise the mines by 1972. It will buy 51% of the companies' shares and will exercise an option to purchase the remaining 49% within 12 years. This agreement moreover has been challenged by all Chilean opposition parties and also by progressives in Frei's own party as being too favourable to the companies and a sell-out of the Chilean peoples' rights. Indications are that there will be increasing pressure on the Chilean President to take stiffer measures against the foreign exploiters of that country's resources.

Hurricane on the horizon

Clyde Sanger

Report on the Rise of Black Power

GUARDIAN WEEKLY

Thursday June 12, 1969

Jamaica, the home of Marcus Garvey and his early "back to Africa" movement, is moving towards becoming the Caribbean centre of a more and much more explosive movement–that of Black power.

The first warning came last October, when riots followed the Government's refusal to admit a university lecturer Walter Rodney, who had been attending the Black Writers' Conference in Montreal. A more substantial warning to the Government has been sounded this year with the success of a new radical weekly newspaper "Abeng".

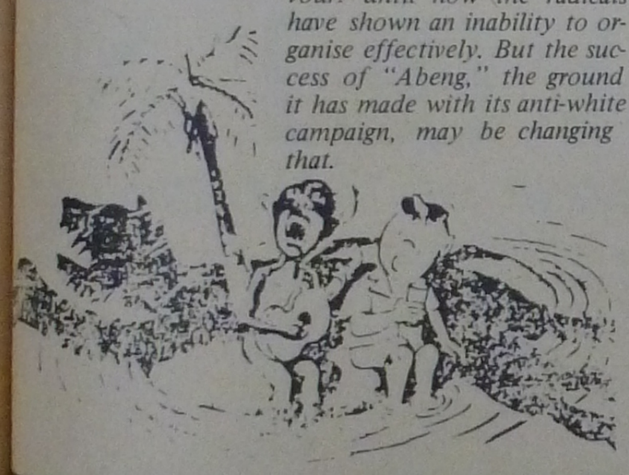
Mr. Shearer has tried to avoid confrontation hoping the paper would die from lack of funds.

In Shearer's words, these radicals are "irrelevant. They are pushing causes and voicing slogans that they have adopted from elsewhere (the United States). We have a black Government; we have votes for everyone, we have got rid of colour discrimination."

Others aren't at all sure the "Abeng" writers are irrelevant. For, while Jamaica is indisputably much richer since independence in 1962, the wetively few hands.

There are widening areas of discontent. Shearer has promised more police, to counter" subversives" and try to curb a soaring crime rate.

One factor seems in his favour: until now the radicals have shown an inability to organise effectively. But the success of "Abeng," the ground it has made with its anti-white campaign, may be changing that.



NOTHING TO LAUGH ABOUT: Shearer, Seaga, Lightbourne face white Rockefeller power with beseeching, hypocritical laughter to get back some of what their Government continues to give away to bauxite exploiters.

It slipped out last week that the Government of Jamaica has asked Governor Nelson Rockefeller, America's second most important white man, as he was described by the 'Gleaner'–to intercede with the American President so that Jamaica could be refunded the £30,000,000 owing to us from escaped bauxite revenue.

This amazing fact was never revealed to the public, before, a matter fit only for the ears of the "second most powerful" white man in America. After signing away our nation's assets to a band of foreign blood-suckers, we find that ROBBERY has been added to the RAPE of what precious resources we possess.

The Government claims a balance owing on bauxite revenues of £30 millions. The truth would reveal a figure almost double that, probably £50 - £60 millions. But how did such a state of affairs come about? In our disclosure some weeks ago of the new sell-out agreement with ALCOA, ABENG pointed out that "the bauxite companies have been valuing Jamaican bauxite to the U.S. Government far greater than with the Jamaican Government.

For example, in 1964 the value they put on Jamaican bauxite was $14.05, almost twice the value under the 1957 agreement ($7.35)! If they paid taxes on that value it would probably amount to almost £2 a ton (and not 12/10d).

If Jamaican exports for 1953-64 were revalued at the price given to the American Government, the bauxite companies would have escaped with tax revenue owing to Jamaica of £25,000,000, equivalent to 60% of the Government's total revenue from the industry since production began. It is five years since 1964, and with much more intensive extraction of our bauxite ore, the fraud on the Jamaican people is now probably close to £60,000,000!

But that is the price of having politicians IN OFFICE and the Jamaican people OUT OF POWER. What Jamaica must demand is not the money robbed from us. Slavery and sugar never compensated the Black Man. The only compensation we demand today is the return to us of our land and resources.

Clancy Eccles Festival Song Scratched

Recording-artiste Clancy Eccles' "Dollar Train" was scratched from the Festival Song Competition for what may be his Black Power views. Certain critics have said there was no mention of Festival in the entry. Clancy defends his record by submitting to the number by the Maytals currently in the running for the Festival Prize which also makes no mention of Festival.

Stokely & The Black Panthers

Expressing more disappointment than anger, the national chief of staff of the Black Panthers Party said Friday that Stokely Carmichael's resignation is accepted.

"We tried to bring him around," said Panther official David Hilliard, "but he just did not come to understand that you can't fight racism with racism."

Carmichael, in a blistering letter released Thursday in New York, denounced the party for its affiliations with white radical groups.

"THE WORLD is our neighbourhood," Hilliard said. "All oppressed people are a part of it."

Carmichael accused the three-year old Panther Party of "dishonest and vicious" tactics and forcing its members to accept a party line.

Hilliard countered: "We do not use such wild and decadent tactics. Those would be the methods of a fascist– to try to suppress an idea with violence."

Carmichael has described himself as a Pan Africanist, a believer in the common cultural heritage of all blacks, the world over.

THE IDEAS that divide the Panthers from Carmichael and other Black Nationalist critics revolve around questions of organizational affiliation with whites and the issue of class struggle versus a non-white struggle against "white Western imperialism."

In stark contrast, Hilliard said Friday: "It dosen't matter if you are black, white or brown– the enemy is capitalism. Black people have two enemies, capitalism and racism. You can only get rid of them by practicing solidarity, not more racism."

ABENG

Vol. 1 No. 23 July 5, 1969

The Slave Game

BLOW THE HORN TELL THE PEOPLE

POLICE CRIME

26/6/69

On Sunday night about 10 p.m. I was passing a Dance Hall at 9th Street. I met an acquaintance whose name I do not

the Jamaica School of Agriculture. He did not leave because the Government think it is justified to send him out because obviously the Government will do anything to get people like Gayle to brainwash youth into thinking that they can contribute most to society by being the

ROBERT TAYLOR

I am Robert Taylor, a prisoner in the Central Police Station. I have been in the lockup for approximately one year

Bongo Jere

RasTafari

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ARUSHA & Socialism in Tanzania

Walter Rodney

Following is DR. WALTER RODNEY'S contribution to a Teach-In on the Arusha Declaration (1967) held at the University College Dar-es-Salaam, Tanzania. The Arusha Declaration adopted by TANU (Tanzania African National Union) expresses the Socialist goals which the party set out to achiere. President Nyerere in the opening speech of the Teach-In described the Declaration as "the beginning, not the end, of a very long and probably extremely hard struggle." Rodney discusses the problems of implementing this Declaration in Tanzania.

To a large extent, the Arusha Declaration is a restatement of principles and beliefs which have long been subscribed to by TANU, and certain concrete measures have been taken since independence to realise those principles. It seems, therefore, that in some respects the implementation of the Arusha Declaration will mark no definite break with the past. This is particularly true in the sphere of foreign policy and on questions such as *African Unity* and the *Liberation struggle within Africa*– for on those fronts the Tanzanian Government has persistently maintained a *revolutionary socialist position.*

On many domestic issues also, the changes required by the Arusha Declaration are relatively slight–changes of degree rather than kind. What we are concerned with are those aspects of the Arusha Declaration which represents a new departure–where there is a clear gap between theory and present practice, and hence serious problems of implementation.

Those difficulties which I would single out relate to *leadership, party organization, socialist planning* and the *rural economy.* To begin with, let's see what the Declaration says in section(d) –*Socialism Is An Ideology.*

"Socialism is an ideology. It can only be implemented by people who firmly believe in its principles and are prepared to put them into practice. A true member of TANU is a socialist, and his compatriots, that is his fellow believers in this political and economic faith, are all those in Africa or elsewhere in the world who fight for the rights of the peasants and workers.

The first duty of a TANU member, and especially of a TANU leader, is to live by these principles in his day-to-day life. In particular a TANU leader should never live on another's labour, neither should he have capitalist or feudalist tendencies."

Everybody knows that before the Arusha Declaration this implied criticism applied to the majority of leaders in the highest ranks of the national administration and party, and the Declaration itself offered a solution, one that is stressed again in the President's Answers to Questions. That solution is to ensure that the leaders in national life enjoy no opportunities to exploit the labour of their fellow citizens for personal gain.

Collectively, the bureaucratic and political factions of the nation are to be denied the opportunity of further development along lines that would entrench them as an exploiting social class, as is happening elsewhere in Africa.

There is no question of removing the present leadership either wholly or substantially. Their skills are too valuable, and among them are individuals whose integrity and sense of national commitment cannot be challenged. Besides, the bourgeois ethic is widespread within the nation, and is particularly strong among all those who have acquired education and specialist techniques–so there is no alternative socialist leadership to be found. However, there are committed socialist citizens of Tanzania, individuals who are both capable of exercising political, bureaucratic or technical functions, and of indicating to the masses the relevance of certain ideas to everyday life. There are probably an even larger number of educated Tanzanians, who have reacted positively to the Arusha Declaration, because they appreciate that they are workers sharing fundamental interests with other categories of labour. These, in socialist parlance are potential cadres. It is essential that such Tanzanians who can measure up to the requirements of this section on ideology be strategically involved in the implementation of the Arusha Declaration.

Let me spell out the meaning of this strategic involvement. Firstly, here's a simplified model of the origins of the Arusha Declaration. Owing to stresses of neo-colonialism, President Nyerere, articulating the interests of workers and peasants and supported by a section of the leadership pushed ahead and framed this document in face of opposition and foot-dragging on the part of another section of the leadership. The contradiction between these two groups has not ended, and will now take the form of varying interpretations of the Arusha Declaration so that the socialist fraction needs to be strengthened for the struggle.

Throughout the nation socialist cadres have to be sought out and schooled where necessary, they have to be placed in positions where they can observe what is going on, and where they can fight against feudal and capitalist tendencies.

Party Organization

TANU has been one of the most successful parties in Africa, mobilising and uniting the people to regain their freedom and to confront the first crucial years of independence. But, as a broad nationalist movement, it made room for capitalist tendencies, and the Arusha Declaration set out deliberately to remove those tendencies from the party. As a consequence, TANU faces a crisis, and since it is a large living organisation which cannot be [illegible] overnight, it is reacting very slowly [illegible]atively to the challenge of implementing [illegible]rusha Declaration.

The leadership of TA[illegible]nt be capable of self-discipline, but if [illegible] this regard then the party members [illegible] a position to deal with those who [illegible]cause of the workers and peasants. The[illegible]een a considerable amount of hard thi[illegible] the subject of Party re-organisation and [illegible] education. We can look forward hopefully [illegible] results of the crash programme of instr[illegible] on the Arusha Declaration and to a Soci[illegible]tation rooted in TANU cells.

I made one specific [illegible] here–namely, that the supervision [illegible] of activating the Party fro[illegible]mendous job of the Arusha Declaration [illegible]plementation of Secretary-General of th[illegible] that the post and that its' holder should [illegible] be revitalised, additional ministerial burd[illegible]ve to carry an

Socialist P[illegible]ning

The problem must b[illegible]d at two levels –firstly, broad sectors of [illegible]onal life must be examined, and second[illegible]grammes must be devised on a regional [illegible] basis...Owing to the different social stru[illegible] the country-side, the Arusha Declarat[illegible]d mean something vastly different in one[illegible] as opposed to another. This was implicit[illegible] President's answer to a certain question [illegible]e cited the examples of the Watandika, [illegible]tuma and the Wachagga. Furthermore, it [illegible] the local level that people will be mobilis[illegible]

Someone remarked [illegible]hat while the people cheered when nati[illegible]on took place, it is only at the local level [illegible]ey will be able to move from the sidelin[illegible] actually take part. They will help form[illegible]e programmes and they will carry them out, assuming the interpenetration of socialist elements belonging to the party.

Quite obviously socialist planning must proceed simultaneously on two fronts–national and local, and as the programme moves underway *what will be created is not a Socialist state (which is some distance away) but a society in which there is a significant amount of public ownership and a large sector where the organization of labour is collectivised and socialised.* These sectors will enter into contradictory relations with capitalist tendencies both at home and abroad. For the contradiction to be resolved in favour of socialism means very simply the "spreading of the concept of working together co-operatively for the common good instead of competitively for individual private gain," and this means further the building of institutions which allow for co-operative work.

Rural Reform

The Arusha Declaration made it clear that agriculture is the basis of Tanzanian development. It now seems to me essential that the task of the Party centre and the relevant ministries is to devise two or three basic agrarian models, giving a perspective of rural socialist development. For instance, there is the possibility of the state-owned farm, controlling large concerns such as sisal estates, and operating in areas where there are pools of agricultural labour rather than pessant farmers. There can be farms owned and and controlled by local authorities of national groups, There can be village settlements, and farms based on mutual aid under the umbrella of co-operatives. When these patterns are implemented from place to place there will be local variations and the forms will not be static. They will evolve as people obtain experience of working in the collectivity.

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¿What is the OAS?

Inter-American Treaty?

This week, the Government is asking the Parliament of this country to approve the arrangements that it has made for entering the OAS. Two weeks ago ABENG decided to break the conspiracy of silence on what entry into OAS means, by discussing what this organization is all about. This week we continue.

Why should the United States, which without a doubt controls the OAS, want such an organization? After all, in 1962 when Kennedy decided to blockade Cuba, he announced to the world that whether or not the OAS agreed to the actions of the United States against Cuba, he would still blockade that country because it was in the interest of the United States to do so. In the same way in 1965, the U.S. invaded the independent Dominican Republic and then asked OAS if it agreed. Of course most of the governments which are members of the OAS and which depend on the U.S. for money and arms to defend themselves, quickly agreed.

But the point is this. The U.S. likes to believe, and they like us to believe that they believe in legality. Therefore, when they invade the small countries of Latin America and the Caribbean they force the OAS countries to agree by threatening not to give them any more money or arms, then they say that the placing of their troops in other people's countries was legal, because the OAS agreed. That is what is called "democratic discussion".

We have to remember, regardless of what the Government will say in the House of Representatives that the Chief business of the OAS is *military.* This is what they call "collective security". The OAS is an organization for legalising the invasion by the U.S. of Latin America and Caribbean countries. So, whatever the Prime Minister may say about financial and technical assistance to be got from the OAS, the most important part of the agreements that make up the OAS is what is called the *Inter-American Treaty of Reciprocal Assistance,* signed in Rio in 1947. This is supposed to be about self-defense against aggression and peaceful settlement of conflicts between Latin American States. In fact the United States was only concerned about Communist aggression, and this is why they were so anxious to sign this Treaty. When somebody said that there is such a thing as economic aggression by U.S. firms which own most of these countries, the U.S. said that this was nonsense.

Now, is the Government of Jamaica going to be able to say anything when the U.S. tries to use this Inter-American Treaty to invade other countries because they think there are Communists there– as in Guatemala and the Dominican Republic? The answer is no. We all know that the U.S. sees a communist or someone about to be a communist in the bedroom of every citizen of a Latin American country. Perhaps they will soon find some here.

One more thing. The Inter-American Treaty of Reciprocal Assistance has a part which says that all problems must be dealt with in the OAS before they are taken to the U.N. This is really a trick by the U.S. to prevent countries from raising the problem of U.S. aggression in a place like the U.N. where the third world countries will have more friends. The Government of Jamaica is a member of the U.N. It says that Jamaica is independent. Is it going to accept this restriction of its independence? Is the Opposition going to say anything about this? We can guess. But we will see.

VIET NAM

Retreat of the Imperialist Strategy

SPEECH GIVEN BY MAJOR FIDEL CASTRO, PRIME MINISTER OF THE REVOLUTIONARY GOVERNMENT OF CUBA AT THE CLOSE OF THE RALLY OF SOLIDARITY WITH SOUTH VIETNAM ON THE OCCASION OF THE VISIT OF COMRADE TRAN BUU KIEM, HELD AT THE PLAZA DE LA REVOLUCION ON JUNE 3, 1969, YEAR OF DECISIVE ENDEAVOUR.

To get an idea of the extremes of brutality, violence and criminality the aggression against the people of Vietnam has reached, one should consider the following data:

In late March 1969 the United States' forces comprised 660,000 soldiers. Of these, the contigents quartered in South Vietnam– that is, in the South Vietnamese theatre of operations itself, since the rest were in Thailand: the Seventh Fleet, etc. –numbered 520,000.

Units assigned to South Vietnam included nine Yankee divisions and five brigades –that is, 32 brigades out of a total of 71 brigades that they have, representing 42 percent of their land forces, stationed in S[illegible] Vietnam territory.

As for infantry [illegible]troopers, 24 out of a total of 35 br[illegible]e there –that is, 68 percent. The Mar[illegible] has seven regiments in South Viet[illegible] of a total of 12 – that is, 58.3 percent.

As for tactical [illegible] in South Vietnam they use 1250 fighter [illegible] out of a total of 3900, or 32 percent. [illegible]ion, they are using 50 percent of t[illegible]nder which they have in the United St[illegible]place planes shot down.

In the matter [illegible]rategic aviation, they are using 120 out [illegible]tal of 612 planes, or 20 percent.

They have there [illegible]raft carriers out of a total of 16, or 60 [illegible]

All this shows t[illegible]r in Vietnam has absorbed the greater [illegible] Yankee military power.

As a consequen[illegible]e aggression in Vietnam. 10 percent [illegible]orial workers are employed in war ind[illegible]are 20 percent of the electricians and 40 percent of the physicists.

They have had to mobilize 22,000 companies for war production.

As for military spending, in four years of local war (1965-68) they have invested $17,000 million dollars.

Bombs used in 1968 hit a record figure of an average of 64,000 tons per month. In World War II this figure was 45,000 tons per month. In the four years of local war they have used three million tons of bombs, whereas in the four years of World War II they employed two million tons of bombs. So the United States in four years has released three million tons of bombs over a country which is only slightly larger than the island of Cuba.

A million tons of bombs more than they employed in the whole course of World War II.

And in a territory, I repeat, scarcely greater than that of Cuba, more than half a million soldiers; tens of thousands of allied soldiers; and, in addition, more than half a million puppet soldiers. That is, more than a million men!

And with all that force and all those bombs and with almost 100,000 million dollars, they are unable to control more than one fifth of South Vietnamese territory and one fourth of the population, largely those living in the big cities– who, certainly, in their immense majority are against the war and against the imperialist aggression.

Could you ask for greater proof of the support, the backing, that the determination to achieve freedom has among the people of South Vietnam?

We might ask the following question. Has there ever, in all of world history, been any other people that has given such proof of its desire for freedom?

And is it possible for the Government of the United States to consider these figures a source of pride for that country? To have engaged the greater part of the most powerful capitalist military force, to have invested 100,000 million dollars of the U.S. people's money –because, those millions do not come from the monopolies; those millions are paid by the people in taxes while the monopolies make enormous profits –to invest 100,000 million dollars in murdering Vietnamese and setting up corrupt puppet governments, governments of bandits, murderers and reactionaries? To keep this up is an honour for the people of the United States?

I think that just reading this data is enough to give an idea of the concept of honour held by the U.S. Government.

BOBBY SEALE

Chairman Black Panther Party

"March 24th marked the return of Chairman Bobby Seale and Raymond "Masi" Hewitt to the United States following an extended speaking tour throughout Europe. The tour was sponsored by the revolutionary people in the Scandinavian countries of Western Europe, who have a desire to understand what Huey P. Newton and the Black Panther Party is all about. The people of Sweden, Norway, Finland, Germany and Denmark, were given the correct Black Panther ideology and its aims and goals. The most important aspect of the brothers' trip was that it once again provided an avenue by which the revolutionary black people in America could reach some form of solidarity with other revolutionary people of the world."

CHAIRMAN: The over-all trip and the things that we came in contact with–the people and organizations we came in contact with was fruitful to our knowledge of the real situation that exists in Scandinavia. It's very, very, very, important that those even in Scandinavia who will read this article understand that putting things into practice is where it's at. Now one of the things that the Party tried to put over to people there and organizations– the radical organization, etc. was that they must go forth and in a basic sense make a stand against capitalism and the only way to make that stand against capitalism is to understand that we don't fight capitalism with more capitalism, we don't fight racism with more racism, we don't fight imperialism with more imperialism, such as the way the Russians using imperialistic tactics in Czechoslovakia, etc. that we can fight racism with a solidarity of all the third world peoples standing in solidarity with our Viet Namese brothers, our Chinese brothers, our African brothers, all the revolutionary peoples and revolutionary fronts throughout Asia, Africa and Latin America, the three main revolutionary groups. In Asia, primarily at the top we know it's China, and the valiant peoples revolutionary struggling people of Vietnam, struggling against imperialism. In Africa, the brothers in Southwest Africa, the brothers in Mozambique, the brothers in Angola, who are fighting the imperialists, the brothers in South Africa, any other brothers, anywhere in Africa, and the Cuban brothers in Cuba and Latin America, and any other revolutionary fronts, be they in Venezuela, be they anywhere in Latin America, and of course in North America, in the confines of the continental united states or what have you.

The Black-American peoples, standing in solidarity with Mexican-American class brothers, standing in solidarity with the Chinese brothers, and the vanguard organizations of these particular groups, the Indian-Americans, and of course along with the progressive white revolutionaries, who the Black Panther Party really considers the true vanguard within the ethnic group of white people, who oppose capitalism and see the necessity of establishing real socialistic institutions, establishing them so the people can definitely learn by them right now getting these things going. In essence this is what the Party talked about, this is what the Party educated the people about. We explained to them how tricky Dick Nixon's black capitalism will only perpetuate more racism, and went into great detail to give an unn-erstanding to the people that what causes racism is, in fact, capitalism that is exactly what causes it, it keeps racism going. We understand we have two fronts to fight.

Now brother Stokley Carmichael deviated from the Party's political line to some extent while he was there and the Party was able to give a correct understanding to the many people we talked to about the correct line of the Party. His deviation from the line was many times directly related to some inferences about black racism in the way he talked. Whereas the Southwest Africans and the African brothers were seeing the need for the European masses not the governments necessarily, because the governments were tied up naturally with imperialism on one level or another throughout Europe, but the fact that the students – the peasants there opposed the capitalistic, racist regimes of Europe. And by them doing this, it gives them the black Africans who are also part of the proletarian worldwide struggle of the peoples–the revolutionary struggle of the peoples, to really down capitalism.

And this is in essence what the Party was running down, and gave the information to the people. About Black America, of course it was black capitalism that we were opposed to, we also got the message of course about myself, facing 10 years in prison when we came back. But that's all well and good and in fact that we understand that when we are attacked, more people come forth to understand and try to understand, and try to seek out the information from the Party and try to understand why we're attacked, and the ranks of the Party swell readily and fast when we have such attacks. Huey P. Newton was the major topic along with the Breakfast for Children that's spreading across the nation, that tricky Dick Nixon doesn't like because of the fact that it's exposing the capitalistic system for what it is. That's socialism exposing capitalism in a sense–in a sense–fact that's what it is, because the Breakfast for Children is a very socialistic program. Free medicine in the Black community, through the Department of the Ministry of Health of the Black Panther Party is another thing that we talked about, that we need to establish. We ran down to the people, the need for community control of the police in the Black community. We spoke to them also about the liberation schools in the evening where we will teach the youth about the class struggle, and teach them about Huey, and the need for the students and the people in Scandinavia or anywhere in Europe–Germany–what have you, Paris,etc. to stand and demonstrate in front of the American Embassies or what have you–if they want to– tear down the American Embassies, in support of the fact that Huey P. Newton must be set free–Huey P. Newton MUST be set free. What we have to do is go forth in unity and solidarity.

We are already all in solidarity in the third world and it's time that the people, not the governments–the peoples of Europe understand the necessity of ending imperialism, of ending racism, ending capitalism, and they un derstand that they're only part and parcel of the development of mankind. At the same time understanding that a violent revolutionary struggle is being waged here in America, this is another thing that we ran down to the Scandinavian people. That there is, in fact, a revolution going on, the organizations that had a tendancy just to sit down and read about Brother Mao and read Marxist-Leninism were just more or less armchair revolutionaries but at the same time there were a bunch of good brothers there.

The Black Panther Party established a solidarity committee for the third world peoples revolutionary struggle, Asia, Africa and Latin America, and all the revolutionary fronts that's moving on one level or another to end imperialism and try to get these organizations to understand that they must stand in solidarity along with–regardless of color or skin–we're not worried about skin, we've understood and told the people that it's a class struggle–the upper class exploiting and oppressing the lower class, the lower class that imperialism and capitalism created in the first place.

So this is the way to summarize really what we ran down. Some of the other organizations such as Scan-SNCC–Scan-SNCC had been running around saying that they represented the Black Panther Party in the United States–we explained to the people that Scan-SNCC does not represent the Black Panther Party. Scan-SNCC cannot represent the Black Panther Party cause Scan-SNCC is a shuck organization. It's run by one cat or two people that is, and as Sherman says it's his organization. He doesn't understand that all organizations have to be a people's organization.

ABENG

Vol. 1 No. 24 July 12, 1969

Time for a Strategy

The failure of the Jamaica Omnibus Service Workers' Association to win their representational poll is an important but temporary set-back to the advance of the workers' cause. Equally, important lessons are to be drawn by both sides from this defeat.

By all accounts the poll should have been won by J.O.S.W.A. The fact that it failed in its attempt to oust the two-party unions is a serious reflection on the depth of committment and the level of consciousness reached by the new worker groups. From the moment that the Association was launched, an internal worker Bulletin should have been published. Without such a regular source of information and analysis by workers fighting against not only corrupt officials but whose main function is the corruption of the workers' own self-respect, you cannot begin to contemplate real propaganda, agitation, and education. These are the most fundamental tasks to be organized by any new worker struggle.

There is no easy or short-cut route to independent worker power. It is probable that the new Association was deceived by its early vitalisation. The going is always tough, always, and the only certain way to maintain and continuously build one's forces is keep clarifying the basic principles and tenets of your goals. Otherwise loose organizational discipline is bound to overtake your efforts. Your opponents have money, power, and the means of coercion on their side. Workers only have the inner conviction of what is right and best for the advancement of their interests in the face of exploitation.

To put it simply, the independent worker movement must have an ideology. Where it is lacking, all kinds of individualistic and petty demands come to the fore—whatever the official list of demands may say.

Clearly, then, a seriously worked out strategy for the advancement of the workers' struggle is a pre-condition for the next round. The JOS workers now have made the experience of feeling and testing their strength against the system. Their forces must now regroup and reconsider the whole strategic question of what are the correct criteria to apply to their organizing work, what are the deficiencies of consciousness that need to be corrected, what essentially is the meaning and reality of worker power in the process of foreign capitalist exploitation.

Merely to try to oust Manley and Shearer from the scene is a waste of time. Workers must know what it is that they and they alone can create at the site of work, the real basis of all solidarity that exists among workers.

But while the blood-sucking class of foreign owners and their local political usurpers are celebrating in whisky glasses this temporary set-back, they should know this. If the working class of Jamaica fail to create in peaceful conditions new and independent worker organizations, they will ultimately face the more revolutionary attack of working class insurrection.

One way or another, a change has to come.

BLOW THE HORN TELL THE PEOPLE

Prisoner

The following letter has been sent to the Hon. Roy McNeil, Minister of Home Affairs.

3rd. July, 1969.

Sir,

I send you under enclosure copy of Robert Taylor's letter d.d 27th June, 1969 which speaks for itself.

I understand from Robert Taylor that he is 27 years old, a Jamaican by Birth, having been born at Mile Gully, Manchester, and that his mother is Francis Taylor.

Further that he left Jamaica as a child and went to the Virgin Islands and travelled to various countries before returning to his homeland (Jamaica).

About a year ago, whilst in a taxi, he was arrested by Supt. Joe Williams as a suspected wanted man; but the arresting officer has been unable to substantiate his suspicion before the court, Further, fingerprints and other particulars of him were sent abroad with a view of satisfying their suspicion: but again this proved fruitless. Yet the man is still held in gaol.

I am impelled on Humanitarian grounds and as a National of Jamaica to bring this matter to your attention and request on behalf of this unfortunate citizen, to give his case your early consideration and thus bring to an end the languish and frustration of a man who because of his pecuniary position is unable to fend for himself.

Yours respectfully,
Dr. M.B.A. Doonquah

Civil Servant

June 12th. 1969.

I am a civil servant and what disturbs me more than all is how political discrimination as practised by both political parties is only directed against the black man.

All the different types of Jamaicans, have been able to live and prosper, no matter what political party controlls the government. Whenever there is a change of government it is always the blackmen in the opposition party that are pointed out to be discriminated against.

We in the government departments have to act according to the instructions we get from the politicians, and in most cases the instructions we have to carry out is to discriminate against, and destroy our black brother.

It is only a pity that our black brothers in both political parties cannot see that they will have to join hands and fight these professional politicians who have no love for black people.

Civil Servant.

17, Mallory Buildings,
St. John Street,
London EC 1.
28.6.69.

Dear Sir or Madam,

I was given one leaflet of the Abeng paper, it was like a dose of medicine from a good doctor. I told my friends I can rely on a reply from my letter for the publishers of this paper are the true Black Man who care for their Black Brothers and Sisters. Please send me weekly copy of the true history of my forefathers and Jamaica.I think is time we all know the truth. I am longing to come to the country of my birth, Jamaica. But I am afraid of the so-called black Jamaican Government and their disciples.

I think it is better to be in the white man country and be his slave than be his slave in your own country with these Hon. Hugh Shearer and Co. Ltd that are educated to help their fellow Black brothers of Jamaica. The day they reach office they all turn white and forget us.

The blessings of the Dear God of Heaven be with people like you. The hope of the Black Man. Keep the Voice of freedom and Independent blowings so that one day we all can put Jamaica Government back to Black Schools and teach them what Freedom and Independence means from the white man. Black History, Black Business, Black Love, Black Government, Black Skill, to do everything. Take down the doctor bird flag and put up the Black man with the Key in his hand, and let the flag of Freedom fly. And then so call "out of many, one People", and "out of bondage come FREEDOM".

I pray every night for God's mercy and guidance for you Editors, to achieve good without violence if necessary. I may not be in Jamaica with you but my heart is right by you-all my Spirit of Good will fall on my Black Brothers. Is there a place in England I could get my copy? Please send address and details. You are welcome to publish my letter.

God bless you once more my brother.

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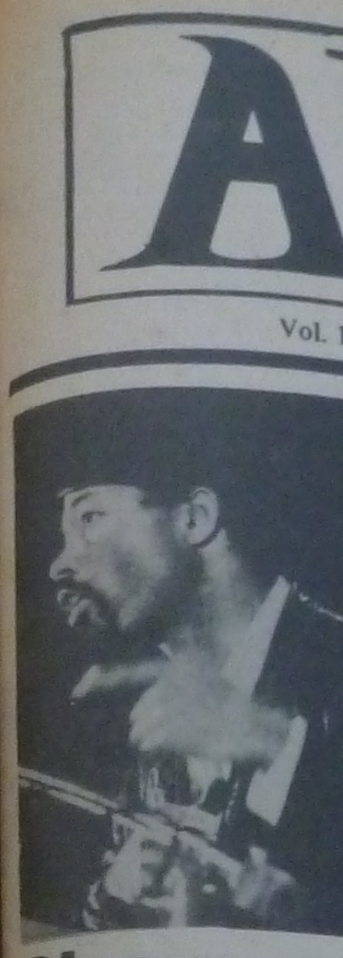

Cleaver And Seale Accept Algiers Bi

ALGIERS, July 13 (AP)—Two Panther leaders, Eldridge Cl and Bobby Seale, have acce invitations to the Pan-African ural Festival beginning here Jul but have not yet arrived in Al the festival organizers said t

Cleaver, the Black Panther ister of Information, disappe from the United States last No ber after failing to surrender parole revocation order. He had convicted of assault with inte kill and was paroled after se eight years of a 13-year term parole was revoked after a s out between Panthers and polic in Oakland, Calif., in which Cl was wounded and another Pa killed.

Cleaver was in Cuba for a but was believed to have lef island within the last few w

The festival Cleaver and promised to attend was conc at a meeting of African chie state at Kinshasa, the Cong 1967. The original idea inv only folklore, but when Pres Houari Boumedienne of Algeri ered Algiers as a site, he sugg the festival be expanded to in presentations of modern and tional theater, dance, music art exhibitions. Much Africa from museums outside Afri being specially lent for the fes

Fruitful Witho

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